July 16
1942

Millennial Star

[Photo by J. P. H.

Vol. 104, No. 29 Thursday, July 16 [illegible]

AUXILIARY ISSUE

POETRY

THE GOSPEL IN BRITAIN.

Fair isles of Britain nestling in the ocean,
  A mighty heritage of power is thine;
In all this old world's sadness and commotion,
  For aye thou hast been blessed with light divine.

Thy boundaries are set by vast dominion,
  Of Empire, where thy flag of freedom waves;
Thy heaven-blest subjects are a countless million,
  Enjoying all that human nature craves.

Yet would thy mighty vastness early perish,
  And thee to swift annihilation brought;
If paths of righteousness thou didst not cherish,
  And all thy heaven-born promptings came to naught.

But shining through the blood and tears and sadness,
  By which thy rise to prominence was bound,
Rising above man's lust of power and madness,
  Inherent love of righteousness is found.

In all thy laws thou ever hast defended
  The principles of Justice, Mercy, Love;
Forever in thy heart thou hast befriended
  The oracles of wisdom from above.

One hundred years ago to these blest islands,
  The servants of the Living God appeared;
I praise my Heavenly Father that 'twas my land
  Wherein the Gospel standard then was reared.

Endowed with power of Priesthood from the Heavens,
  From Zion, o'er the sea, God's servants came;
And to the people of this land was given,
  The Gospel message in Christ Jesus' name.

(Continued on inside back cover)

THOUGHT FOR THE WEEK:

He drew a circle and shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win:
We drew a circle that took him in.
—Edwin Markham.

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

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JAMES P. HILL
Editor—Publisher

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And again, verily I say unto you, O inhabitants of the earth, I the Lord am willing to make these things known unto all flesh,

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand when peace shall be taken from the earth, and the devil shall have power over his own dominion.

—Doctrine and Covenants 1: 34, 35.

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AN IMPERFECT SOUL SEEING WHAT IS GREAT AND GOOD AND TRUE, BUT VERY OFTEN FAILING IN THE ATTEMPT TO ATTAIN IT, IS APT TO BE VERY HARSH IN ITS JUDGMENTS ON THE SHORTCOMINGS OF OTHERS. BUT A DIVINE AND SOVEREIGN SOUL—A SOUL THAT HAS MORE NEARLY ATTAINED TO THE MEASURE OF THE PERFECT MAN—TAKES A CALMER AND GENTLER, BECAUSE A LARGER-HEARTED VIEW OF THOSE LITTLE WEAKNESSES AND INDIRECTNESSES WHICH IT CAN NOT BUT DAILY SEE.—Farrar.

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THIS WEEK'S COVER

The Sun across the sea in early morning. The "Improvement Era" tells us in one of its informative columns. "Exploring the Universe," by Elder Franklin S. Harriss, Jnr. (a former Missionary in this land), that 'When the sun is just visible through a stratus cloud, it is barely one ten-thousandth as bright when looking at it compared to seeing the sun directly." Analagously, the Gospel, wrapped in much dogma as it is in many places and cases, loses much of its lustre and is far more glorious in its pristine glory, restored to earth in these latter days.

The Church And The Present War

ADDRESS delivered at the Sunday Morning Session of the 112th Annual Conference, April 5th, 1942, in the Salt Lake Temple, Temple Square, Salt Lake City.

By President David O. McKay

Of the First Presidency

President David O. McKay

WITH a number of young men from each of many Branches in the Church serving somewhere in the terrible conflict now raging, it is easily understood why our minds are turned toward the deprecation of war, and to the hope for peace. Thoughts of loved ones are pretty closely linked with their soldier boys in army encampments. There are many, too, who would like to know what the attitude of the Church is toward the present war. This is a fitting occasion on which to consider this subject.

In the face of the tragic condition among mankind, honest thinking men and women ask how is it possible to reconcile the teachings of Jesus with the participation of the Church in armed conflict.

War is basically selfish. Its roots feed in the soil of envy, hatred, desire for domination. Its fruit, therefore, is always bitter. They who cultivate and propagate it spread death and destruction, and are enemies of the human race.

War originates in the hearts of men who seek to despoil, to conquer, or to destroy other individuals or groups of individuals. Self exaltation is a motivating factor; force, the means of attainment. War is rebellious action against moral order.

The present war had its beginning in militarism, a false philosophy which believes that "war is a biological necessity for the purification and progress of nations." It proclaims that Might determines Right, and that only the strongest nations should survive and rule. It says, "the grandeur of history lies in the perpetual conflict of nations, and it is simply foolish to desire the suppression of their rivalry."

War impels you to hate your enemies.
The Prince of Peace says, Love your enemies.

War says, Curse them that curse you.
The Prince of Peace says, Pray for them that curse you.

War says, Injure and kill them that hate you.
The Risen Lord says, Do good to them that hate you.

Thus we see that war is incompatible with Christ's teachings. The gospel of Jesus Christ is the gospel of peace. War

is its antithesis, and produces hate. It is vain to attempt to reconcile war with true Christianity.

In the face of all this, I shall seem inconsistent when I declare that I uphold our country in the gigantic task it has assumed in the present world conflict, and sustain the Church in its loyal support of the government in its fight against dictatorship.

In justification of this seeming inconsistence, I shall not attempt to prove that there are occasions when Jesus would approve of a nation's starting a war. That He used force to drive from the temple the money changers, and other desecrators of the House of God, is a fact; but only a misapplication of the text can make that incident a justification for one Christian nation's going to war against another. On that occasion, as on all occasions, Jesus opposed and denounced wrong. With the strength of fiery indignation and of His own moral force, and not merely with a whip of small cords, Jesus drove the self-convicted desecrators from the temple.

Neither shall I attempt to prove that He favoured war when He said: "Think not that I come to send peace on earth; I came not to send peace but a sword."—Matthew 10: 34. They who would quote this saying as indicating that Jesus approves of war, surely put a strained interpretation on its true meaning, which refers most clearly to the incompatibility between truth and error. It clearly refers to the necessity of choice, which has been made by thousands, between accepting the gospel or continuing in ease and comfort with relatives. There is not in that quotation any justification for one Christian nation's declaring war upon another.

Nor, again, would I try to justify my seeming inconsistentcy by referring to what He said on another occasion, as follows:

"But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. . . .

"And they said, Lord, behold here are two swords. And he said unto them, it is enough."—Luke 22: 36 and 38.

Without reading into the text something which is not intended or even implied, the most that one can get from this admonition is that henceforth the disciples going forth into an antagonistic world might supply themselves with necessary support and the usual means of defence.

None of these sayings of the Saviour's can be taken to prove that He justifies war.

Tolstoy, in his "Christianity and Patriotism," says:

"A Christian state, to be consistent, ought, on entering upon a war, not merely to remove the crosses from the churches, to turn the churches themselves into buildings for other purposes, to give the clergy other duties, and above all, to prohibit the gospel—but ought to renounce every precept of morality which follows from the Christian law."

Notwithstanding all this, I still say that there are conditions when entrance into war is justifiable, and when a Christian nation may, without violation of principles, take up arms against an opposing force.

Such a condition, however, is not a real or fancied insult given by one nation to another. When this occurs, proper

reparation may be made by mutual understanding, apology, or by arbitration.

Neither is there justifiable cause found in a desire or even a need for territorial expansion. The taking of territory implies the subjugation of the weak by the strong—the application of the jungle law.

Nor is war justified in an attempt to enforce a new order of government, or even to impel others to a particular form of worship, however better the government or eternally true the principles of the enforced religion may be.

There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say **enter, not begin** —a war: (1) An attempt to dominate and to deprive another of his free agency, and, (2) Loyalty to his country. Possibly there is a third, viz., Defence of a weak nation that is being unjustly crushed by a strong, ruthless one.

Paramount among these reasons, of course, is the defence of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. Scriptures tell us:

"Michael and his angels fought against the dragon; and the dragon fought and his angels,

"And prevailed not; neither was their place found any more in heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

In that rebellion Lucifer said, in substance: "By the law of force I will compel the human family to subscribe to the eternal plan, but give me thine honour and power."

To deprive an intelligent human being of his free agency is to commit the crime of the ages.

Impelling motives of this arch-enemy to liberty were pride, ambition, a sense of superiority, a will to dominate his fellows, and to be exalted above them, and a determination to deprive human beings of their freedom to speak and to act as their reason and judgment would dictate. Applicable to him are the words of Isaiah:

"How art thou fallen from heaven, O Lucifer, son of the morning! . . .

"For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north:

"I will ascend above the heights of the clouds; I will be like the most High.

"Yet thou shalt be brought down to hell, to the sides of the pit."—Isaiah 14: 12-15.

Thus in the beginning was designed the great crime against manhood, to thwart

> The wish, which ages have not yet subdued,
> In man, to have no master save his food.

(To be continued)

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DISTRICT PRESIDENTS AND COUNSELLORS—
SEE IMPORTANT ANNOUNCEMENT ON BACK OF COVER.

Our Missionaries' Page

FOR THE ATTENTION OF THE HOME MISSIONARY SUPERVISORS AND BRANCH PRESIDENTS.

WITH our large force of over 400 Home Missionaries engaged in Church work in the Branches, among members and investigators, the Mission Presidency recommend that in each Branch where there are six or more Home Missionars, a Home Missionary Supervisor be appointed. Each Branch should have at least six Home Missionaries; where the number is less, the Branch President is responsible for the work of the Home Missionaries.

Outline of the duties of Home Missionary Supervisors (and Branch Presidents):

1. Meet with your Home Missionaries at least once a week. Most convenient time, it is ascertained, is between Sunday School and Evening Service, on Sundays.
2. Collect weekly reports, check over the work done and issue assignments for the following week.
3. Discuss briefly the lesson from the Articles of Faith. Assign a different Missionary each week to give the lesson.
4. Consult with the Branch President how the Home Missionaries may help in the Auxiliaries. Develop one of them at a time.
5. Ascertain how many Home Missionaries are willing to receive extra copies of "Stars" weekly to be sold in tracting at 2d. each.
6. Train the Missionaries in selling the Church literature, viz., Book of Mormon, pamphlets and periodicals.
7. Organise cottage meetings, open air, religion classes, lantern lectures, discussions with other denominations and societies.
8. Organise visits to hospitals, infirmaries, homes for the cripples, orphanages, nurseries, youth organisations, etc. (Hospitals afford great field of serious reflection.)
9. Prepare lists of inactive members and organise visits by appointment to save fruitless journeys.
10. Arrange with Branch and District Presidents the circulating of Home Missionaries to the Branches of the District.
11. Encourage and teach the Home Missionaries to live faithfully the principles of the Restored Gospel, observing strictly the law of Tithing, the Word of Wisdom, prayers night and morning, keeping the Sabbath Holy, sustaining the Church Authorities, and leading exemplary Christ-like lives.
12. Supervise and direct the Genealogical Project assigned to the Home Missionaries.

District Presidents, please organise **Quarterly Home Missionary Conventions** within the District to perfect the work and give help, counsel and instructions. Pool the travelling expenses.

District Home Missionary Supervisors (where appointed) meet with Branch Home Missionary Supervisors **monthly.**

District Presidents, meet with Home Missionary Supervisors at least once a month.

Every Home Missionary duly set apart is expected to labour at least until the end of the war.

From the ranks of the Home Missionaries the Mission Presidency select the full time Missionaries. Prepare to serve the Lord in the most glorious occupation in life.

—PRESIDENT A. K. ANASTASIOU.
For the Mission Presidency.

Scottish District Annual Conference

Held Saturday and Sunday, July 4th and 5th,
At the Masonic Hall, Abbotsford Place, Glasgow.

The Saturday programme commenced at 6.30 p.m., with a meeting of District and Branch Presidencies and Mission President A. K. Anastasiou. Owing to war work and the shortage of Priesthood, the reports were not very encouraging. However, there are prospects and signs of growth in Scotland.

At 6.50 p.m., under the direction of Lady Missionaries Sisters Violet G. Thomas and Lucy Ripley, and Elder Harry Dyson, the records of the Tabernacle Choir and Organ, as well as some episodes of the "Fulness of Times," and the film "In the Top of the Mountains," were presented. The 1-Act Play "Conversion" was ably presented by a cast of local members and Lady Missionaries. Attendance 45.

The Sunday sessions began at 10.0 a.m. with a Testimony meeting, conducted by Elder James Martin, First Counsellor in the District Presidency. After the preliminary exercises and Sacrament, 12 people bore inspiring testimonies. Total attendance 18.

The first general session commenced at 11.0 a.m., conducted by Elder Martin. After the opening exercises, the sketch "Life's Meaning" was presented by the children and members of the Glasgow and Airdrie Branches assisted by Lady Missionaries. Lady Missionary Sister Rose Fletcher, labouring in Scotland, was the first speaker, on the theme of the Conference, "Pre-existent, Present and Future Life," and gave a fine address. Lady Missionary Sister Violet Thomas, labouring in Scotland, spoke on the "Present Life," and gave scriptural evidence and very instructive counsel to those present. Sister Marie W. Anastasiou was the final speaker of the morning session, on "Loyalty and Tolerance." The spirit of the Lord was poured out in rich abundance and everyone felt it. Attendance 50.

The Priesthood were called to a session with the Mission President at 12.45 p.m., and much doctrine was discussed and counsel given. On account of war work, the Priesthood members expressed their regret in not being able to give their full time to the work of the Lord in the Branches of the District.

The Relief Society Sisters took care of the refreshments for the visiting authorities, which were partaken with joy and very deep appreciation.

The second session commenced at 2.30 p.m., again conducted by Elder Martin, as President McGowan was indisposed and could not attend the first two sessions. After the opening exercises, Lady Missionary Sister Joyce McCormick, labouring in Scotland, addressed the congregation on the theme of the Conference in a very able and exemplary way. The subject was well received, manifesting preparation. Lady Missionary Sister Lucy Ripley, labouring in Scotland, addressed the congregation on the theme of the Conference in a very able and sincere manner, and contributed much towards the spirit and the instruction of the congregation. President A. K. Anastasiou briefly addressed the congregation to give various instructions and counsel, and dwelt upon the fundamental teachings of the Church so necessary to the life of every individual. Attendance 50. Priesthood and Ladies separated into two groups, under the direction of President and Sister Anastasiou, respectively. The Priesthood entered into a very lively discussion on the principles of the Gospel and prophecies of the latter days. A very instructive time was had. The Priesthood have felt that they are the foundation of the Church, and most of them expressed willingness and desire to increase their efforts in the magnifying of their sacred calling in the Church. The Ladies' group considered the problems of the Relief Society of the Scottish District and reports were given consideration and counsel by Sister Marie W. Anastasiou. Relief Societies are showing improvement.

The final session of the Conference convened at 6.0 p.m., conducted by President Andrew B. McGowan, who welcomed the visiting authorities and the Saints, and spoke briefly, invoking the Spirit of the Lord and the

attention of the Saints. (He felt much better and was able to enjoy the final session). The first speaker was Sister Katherine L. M. Horner, representing the Mission Genealogical Board, on the subject of the Urgency of Gathering our Genealogies and preparing ourselves for the day when we may have the opportunity to labour in the temples of the Lord. She further offered her own services to give to anyone who needed them. Sisters Mina and Jessie Thomson rendered a sacred duet very ably. Sister Marie W. Anastasiou, President of the British Mission Relief Society, addressed the Conference on the Relief Society work and encouraged the Saints, particularly the Sisters, to labour faithfully and diligently in the Relief Societies of the Scottish Branches, and help the Priesthood. She characterised the Relief Society as the mothers, and the Priesthood as the fathers, of the Church. "Charity Never Faileth" was discussed at some length, and the Sisters were counselled to give heed to the beautiful Gospel of this dispensation. President Anastasiou was asked to render a solo, and chose "The Seer, Joseph the Seer," after which he addressed the Conference as the final speaker. "Man Lives For Ever" was the title of his address, which embodied the theme of the Conference. He elucidated the purpose of man's creation and his final destiny. The divinity of this gospel, through the ministry of the Lord in this dispensation, and other ancient prophets of God, was justification for the authority divine and calling of this Church. He finally dwelt upon the message of the First Presidency and explained in detail some of the projects pertaining to the Saints of the British Mission: cultivating plots of land and storing sufficient food raised by individual effort for, at least, 12 months; gathering to live around the Branches and preparing Genealogical research work for the ultimate project of going to Zion when the facilities will be offered after the war. Attendance at the final session, 62.

Throughout the sessions, the local Priesthood participated in opening and closing prayers. Administration was given to three members. Sister Marion Paterson was set apart as a full time Missionary, and James Christie Watt Thomson was ordained a Deacon by President Anastasiou.

Several investigators came forward to express their appreciation for the message they have received. The Spirit of the Lord was very apparent, and all those who were fortunate to attend the Scottish District Conference were well repaid for the sacrifice of time and means. —A. K. A.

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MANCHESTER DISTRICT CONFERENCE SCHEDULED.

MANCHESTER District Conference will be held in the **Rochdale Chapel, Lower Sherriff Street, Rochdale,** on Saturday and Sunday, July 25th and 26th.

Saturday programme: 5.30 p.m., Special Meeting with District and Branch Presidencies; 6.45 p.m. to 8.30 p.m., Tabernacle Organ and Choir Records; 1-act play, "Conversion"; dramatic reproduction on records, "The Fulness of Times"; social contact, etc.

Sunday programme: 10 a.m., Testimony-Sacrament Meeting, 11 a.m., 1st session, with an half-hour programme presented by Sunday School children; 2.30 p.m., 2nd session; 3.45 p.m., separate sessions for Priesthood and Ladies; 6 p.m., the final session.

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ERRATA.

In "Star" Vol. 104, No. 27, dated Thursday, July 2nd, 1942, Birmingham District Conference was scheduled for July 18th and 19th; the correct date being July 11th and 12th. We are sorry.

The Latter-Day Saints' "Millennial Star"

THURSDAY, JULY 16, 1942

EDITORIAL

On Lies And Lying

A MAN whom I know very well told me a deliberate lie the other day. At the time I did not notice it very much, but when the full realisation of what had occurred dawned upon me, I felt utterly astounded that he should have found it necessary to tell me an untruth. I realise that circumstances (of which he was not in complete control) may have prompted him to think that it were better to deceive me than, as he thought, perhaps, offend me by imparting to me the plain truth. Very definitely, that was not the case. It would have been easier and better for both of us had he been more scrupulous. We all meet sin every day of our lives and not the least frequent is the misdemeanour of lying. More unfortunate it is, that we are so inured to it that we are prepared to accept it as a prevalent disease, so that we treat many suspectedly and give them credit for half of what has been spoken as truth. I have referred to propaganda before with its attendant evils. Certain incidents do seem to stand out in our minds however and, on this particular occasion, I was more than usually impressed. Perhaps it was the man, perhaps the lie, perhaps the circumstances which drove the man into such an unpleasant and unnecessary venture; but it made me think a lot about lying, and the insidious evil it is.

From Sinai, in ages past, the Lord spoke to Israel's children and stated definitely: "Thou shalt not bear false witness against thy neighbour. In the present era, with similar unequivocalness, "Thou shalt not lie" was uttered to a body of twelve Elders of the latter days in the Revelation known as The Law contained in Section 42 of our Doctrine and Covenants. I would like to quote the Commentary on this particular verse by the late Apostle Elder Hyrum Smith:

"This commandment forbids the violation of all obligations of truth. It should be noted that lying is a crime, not merely

a fault, or a weakness. To bear false witness against a neighbour is an aggravated form of offence against this law, but to lie about him, or her, in private circles, is very little better than testifying falsely in court. Falsehoods have been divided into pernicious, benevolent and jocose. The first include all that are instigated by an evil motive and are designed to promote an evil end. The second are so-called "white lies,' and the third are mirth promoting and supposed to be harmless, because there is no pretence that they are true. To these should be added another class, the falsehood of innocents. A man may be deceived and honestly believe that he is telling the truth, when, in fact, he is but repeating a falsehood. There are in the world both theologians and philosophers to whom this applies. It has been claimed, in support of the doctrine of infallibility, that a man may be a liar as a man and yet trustworthy as an official. It might just as well be alleged that an individual may be intoxicated as a man and, at the same time, sober as a clergyman. Lying and hypocrisy, in its various forms, are crimes, and "He that lieth and will not repent, shall be cast out' of the church."

I think that needs no amplification.

I should like, however, to refer to another literary example of the sin of lying. In a very fine book, a story of fiction into which is introduced the idea of a visit to a Utopian sphere, an earthly being is able to discuss the ethics and principles by which this "perfect" world is governed. Five principles are laid down. Five Principles of Liberty, as they are termed. The fourth one is that "Lying is the blackest crime." The Utopian definition of lying was sweeping: "The inexact statement of facts, even the suppression of a material fact, was lying." Said the speaker: "Where there are lies there cannot be freedom." In reply the earth-being says: "When one comes to think of it . . ." and begins to expatiate upon all the falsehoods of human life. The fundamental assumptions of earthly associations are still largely lies, false assumptions of necessary and unavoidable difference in flags and nationality, pretences of function and power in monarchy; impostures of organised learning, religious and moral dogmas and shams. We are restrained, taxed, distressed and killed by these insane unrealities. Lying the primary crime! How simple that is! How true and necessary it is!"

That also is very sweeping, but contains much truth and solid food for thought.

The Lord's Word is certain: Lying is a crime no matter what form it takes. Let us not delude ourselves, or anyone.

"O say what is Truth? 'Tis the fairest gem
That the riches of worlds can produce;
And priceless the value of truth will be when
The proud monarch's costliest diadem
Is counted but dross and refuse."

—J. P. H.

The Lord's Promise

Winning Essay for Birmingham M.I.A. Convention—May, 1942.

By Sister Gwendolyn Farmer

"I THE LORD AM BOUND WHEN YE DO WHAT I SAY, BUT WHEN YE DO NOT WHAT I SAY, YE HAVE NO PROMISE."—Doctrine and Covenants 82: 10.

THROUGH Latter-day Revelations, the understanding has been given us that we are Sons and Daughters of God, and that it is to fulfil His divine will that we are living on this earth—through these revelations we also realize the purpose of living, and how to live properly and wisely as outlined by our Heavenly Father and Creator. We made a contract or covenant with Him that "we would do all things whatsoever He should command us," and He in return gave us the promise that our rewards would be Eternal Life, and "to be as Gods or even the sons of Gods."

For a moment, let us think of the past and God's dealings to His children on the earth—never on any occasion has He gone back on His word or failed to give a blessing which was rightfully earned.

The Lord instituted Laws to govern everything and everyone. All of these laws are of such a nature that by keeping them we are preserved, perfected and sanctified. The Doctrine and Covenants tells us in Section 130, verses 21 and 22: "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated; And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

If we keep the Word of Wisdom, our bodies will be kept pure. If we observe the law of Tithing, we shall learn to be unselfish and honest. If we pray, we shall hold communion with the Holy Spirit. If we do our duty in everything, we shall become more and more perfect. It is only when we try to obey God's laws that we have any claim upon His mercy and promises.

On the other hand, those who refuse to be governed by law, and are a law unto themselves, cannot be sanctified. They are outside the pale of mercy and justice of the Lord, and they have no promise.

As already stated, the Lord always remains true to His part in the contract—the rest depends upon us whether we receive His Blessings or because of our iniquities there is no promise given. But is the greatest of all promises not worthy of special consideration, of extra effort, continual struggle and renewed desire? This promise is given to all—rich and poor alike. To become as Gods and receive of the Lord's fulness and glory, and dwell in His Presence for eternity. This can be our ultimate destiny if we obey the truth and remain faithful to the end.

"I the Lord am bound when ye do what I say, but when ye do not what I say we have no promise."

AUXILIARY SECTION

PRIESTHOOD

Under the Direction of the Mission Presidency

RESPONSIBILITIES OF PRIESTHOOD.

A man who accepts the Priesthood accepts the obligations of the Priesthood, and should so conduct his life and use his gifts as to be qualified to perform the work properly required of those who hold the Priesthood. He should prepare himself by careful training and earnest labour, to assume the five-fold responsibility of all who hold the Priesthood:

1. He should keep himself fit, physically, mentally, and spiritually, to do the work of the Priesthood.

2. He should so provide, temporally and spiritually, for his family, that they will not suffer because of his labours in the Priesthood.

3. He should develop such a relationship with society, with his fellowmen, that he can readily and effectively work with and for other men. This is essential in his work in the Priesthood.

4. He should practice the arts of citizenship, so that his loyalty to his country and its laws and institutions may be unquestioned, otherwise his work in the Priesthood will be hindered.

5. He should maintain the proper active relationship to the Church, by living its precepts and participating in its activities and ordinances.

—P. M., 40, 41.

MELCHIZEDEK PRIESTHOOD OUTLINE OF STUDY.

FOR AUGUST, 1942.

Text: PRIESTHOOD AND CHURCH GOVERNMENT.

The following outlines indicate what material should be studied each week during the month of August. Note: Only three lessons are given each month. Class leaders should present the text covered by these lessons at the **Monthly Union Meeting on the last Saturday of each month.**

Lesson XXII. Melchizedek Priesthood Quorum. (Ch. 11, pages 132-138.)

Lesson XXIII. Membership and its Duties. (Ch. 11, pages 138-141.)

Lesson XXIV. Quorum Supervision: Church, Stake and Ward. (Ch. 11, pages 141-145.)

AARONIC PRIESTHOOD.

BRANCH TEACHERS' MESSAGE FOR AUGUST, 1942.

"FASTING AND OFFERINGS.

At a recent General Conference, Elder George F. Richards of the Council of the Twelve presented the following: "Fasting and Offerings have been associated closely always. I will read to you a few words from Isaiah on this subject. He goes on to tell that the people's fasting was not acceptable and tells why. Then he says:

" 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?

" 'Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, thou thou cover him; and that thou hide not thyself from thine own flesh?

" 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteous shall go before thee; the glory of the Lord shall be thy reward.

" 'Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, here I am.'

"The offerings, according to Isaiah, are naturally a part of the fast, and help to make the fast acceptable to the Lord. We ought to get that fixed in our minds.

"Tithes, offerings, and fasting—a restoration in these days. What does it mean? In the early rise of this Church there was established, as a restoration, this principle of fasting and giving offerings for the poor. One day each month was set apart. The members of the Church were asked to abstain from eating two meals of the three which they are accustomed to having, and to give the value of what they would save by the fast, for the support of the poor. **If we had observed this fully and faithfully, brethren and sisters, there would have been ample in the Church, from that fund alone, to take care of all who are in need as assistance."**

EVERY LATTER-DAY SAINT FAMILY SHOULD RESOLVE TO OBSERVE THE FAST, AND PAY OFFERINGS REGULARLY.

FOR MEN AND BOYS OF THE CHURCH.

1. Are you in harmony—
   (a) With your neighbours and associates?
   (b) With Branch, District, and Mission Authorities?
2. Are you attending to your Church duties—
   (a) As a member—
   Attending meeting, fasting once each month and paying fast offering, paying tithing, and participating in Branch social functions?
   (b) As an officer—
   Setting proper example, attending council meetings, etc?
3. Are you attending to secret and family prayers?

RELIEF SOCIETY

President - - - - - - Sister Marie W. Anastasiou
First Counsellor - - - - - - Sister Helen E. Poole
Second Counsellor - - - - Sister Maud A. Hawkes
Secretary - - - - - - - - Sister Miriam Mann

Dear Sisters,

Once again we jointly send our Love and Greetings to each one of you. Our message this month is to visit all old and infirm Sisters, and, where

possible, to hold meetings with them in their homes. This would be a source of great joy to many of our Sisters who have been unable to share the spirit of your meetings.

At the present time we are considering a new slogan to help us in our work, and we have received some very fine efforts from some of our Sisters. However, before we make a final selection, we should be very happy to receive further contributions.

We know that many of you are facing many trials and handicaps at this time, but we feel sure that you will overcome them, carrying with you at all times the Love and Charity of the Spirit of the Relief Society work.

With love and best wishes,
Sincerely your Sisters,
For the British Mission Relief Society Board,
MARIE W. ANASTASIOU.
President, B.M.R.S.

GENEALOGY

Superintendent - - - - Elder James R. Cunningham
First Assistant - - - - - - Elder W. O. Chipping
Second Assistant - - - - Sister Winifred A. Osborn

PROGRAMME FOR SUNDAY, 2nd AUGUST, 1942.

Theme: Show me thy Faith by thy Works.
Hymn No. 35, Deseret Song Book. "Sweet is the work."
Prayer.
Scripture Reading: James, 2nd Chapter, 14th to 26th verses.
1st Speaker: "The Power of Good Example." (Reference: Leaders of the Church.)
2nd Speaker: "This is my work and my glory, to help save my ancestors." (Reference: Helaman, 5th Chapter, 6th to 9th verses.)
Hymn No. 60, Deseret Song Book, "Ere the sun goes down."
3rd Speaker: "Joy comes from doing for others what they cannot do for themselves."
Hymn No. 178, Deseret Song Book, "Put your shoulder to the wheel."
Prayer.

Following is a copy of a letter to the Mission Genealogical Committee explaining the new type of Temple Sheet and stating the method of routine in the performing of work in the Temple.

From July 1st, 1942, onward, this new sheet will be used throughout the British Mission; a quantity of sheets has been sent to each Branch President with a copy of this explanatory letter. This improved form will greatly simplify the research worker's task, so we look to even greater results in the preparation of names for Temple work.

—BRITISH MISSION GENEALOGICAL COMMITTEE.

Dear Stake Chairman:

As foreshadowed in our letter of November 3rd, 1941, it can now be officially announced that the new plan of submitting names for temple work will go into effect January 1st, 1942.

After that date, all names to be submitted for baptism and endowment are to be copied (preferably typed) on the revised form of family group record, of which we enclose a sample. This group record should be brought or mailed to The Index Office, 80 North Main Street, Salt Lake City, Utah. There it will be censored to see if correctly made out with adequate identification, exact source of information, name of Heir, name and address of patron, and other facts called for on the sheet.

If approved by the Censor department, this record sheet will be checked at the Temple Index Bureau to determine if any ordinance of baptism or

endowment has been previously administered for any person named on the record. If it is discovered, for example, that the husband and two of the children—those named on lines 2 and 5—are already baptised and endowed, the dates of these ordinances with the name of the Heir and the relationship of this Heir to the dead will be copied in the spaces provided opposite these names. This is so the patron may record thees dates in his own family record.

The names of those found to be not endowed will be approved for ordinance work. The Genealogical Society will then make a typewritten copy in duplicate of this group sheet you have sent, one to serve as a Temple copy, the other as the Archive copy; and the sheet sent in by the patron, with the addition of the ordinance dates and names of Heirs inserted, as mentioned above, will be returned to him.

From the typewritten copy we have made, index cards will then be typed in duplicate. The carbon copies will be filed in the Index Bureau to prevent any other person receiving approval to do ordinance work for these same individuals. The originals will be placed in envelopes bearing the name of the Heir, and the name and address of the patron or person who submitted the names. These envelopes will be sent to whichever temple the patron may designate, and held in readiness for baptism and endowment. Both ordinances will be done from the card.

These cards will be photographed at the temple for their temple record after the baptism ordinance, and again after the endowment; then they will be returned to the Genealogical Society of Utah. These dates of baptism and endowment will be entered on the two copies of the group sheet which has been typed. Then these original index cards will be filed in the Index Bureau, replacing the duplications there, which have now served their purpose of preventing duplication.

When a sufficient number of family group records for one patron are ready for sealing, he will be notified by the Genealogical Society and requested to inform them when and at what temple he will do the sealings, and whether he will provide his own proxies for the sealings. The Society will then send the Temple copies of these group records, which are ruled so as to be suitable for sealing, directly to the Temple so designated. There the names of the proxies will be inserted. Following the sealing, each group record, bearing now the date of sealing, names of officiator, witnesses and proxies, will be photographed; and then returned to the Genealogical Society. There the sealing date will be recorded on the Archive copy. The Temple copy will finally be returned to the patron, and he may preserve this complete record, giving dates of baptism, endowment and sealing, as part of his own family record.

Since under the new plan patrons will have to make out only one record form—the revised family group record—emphasis must be placed on how to prepare it correctly. Kindly call together your stake and ward committeemen as soon as possible and acquaint them with these facts. We enclose enough copies of this letter so there may be one for each ward Chairman in your stake. Urge them to make due announcement of the change in their wards.

In the discussion with your workers, points may be raised which require these instructions:

1. The **complete family** should be entered on the group record. If the names of a husband and wife only can be found, submit their names on the sheet; for it is anticipated that later research will reveal the names of the children, at which time they can be added to the record. Submit the names of all children in a family, including those who died under eight years, and also those who have been previously baptised and endowed, even sealed.

2. Names of isolated individuals unconnected by record as yet with either a father, mother, wife or husband, or child, should be retained by the patron as a subject for further reseach, until at least one such relative can be given. Exceptional cases will be considered on their merits.

3. Be specific in citing the source of information for facts shown on the group sheet sent in for temple work. If it is a printed volume, give the title of the book and page where this particular record will be found. If from a family record, name the person who compiled it, as "Family Record

of George Mason, Jr." If the data were obtained from a living person, give his name and address. If from a vital record or a parish register, name the town or parish and the record, as "Mansfield Vital Records" or "Norton Parish Register."

4. The old form of family group record can still be used for private family records or for sending copies of completed records to the Church Record Archives.

Sincerely your brother,
JOSEPH FIELDING SMITH,
Church Historian and Recorder.

SUNDAY SCHOOL

Chairman - - - - - - Elder James R. Cunningham
Assistants - - - - - - - - Elder Ira Wm. Mount
Sister Catherine L. M. Horner
Sister Hilda M. Woodford

PRELUDE:

First half of No. 94, Deseret Sunday School Songs.

SACRAMENT GEM, AUGUST:

His precious blood He freely spilt,
His life He freely gave,
A sinless sacrifice for guilt,
A dying world to save.

POSTLUDE:

Second half, same song.

Dear Sunday School workers,

August is a very good month for planning a Sunday School Treat; we hope that you will arrange for one in your Branch. The children look forward with great eagerness to these events, and preparations should be made now, in order that you may have a successful time.

Here are a few suggestions you may find helpful:

1. See that every child participates in the activities.

2. Provide adequate refreshments of a simple nature (we appreciate your difficulties in this direction, but know these can be provided with the help of the members).

3. Give a small prize to each child present, with perhaps a special one to the child who has attended most regularly.

4. Plan games to suit all ages and endeavour to avoid a "dull spot" in the programme; make plans to cover every moment of the time available.

We wish you every success in your Branch.

PROJECT FOR AUGUST:

Call a meeting to make plans for the Sunday School Treat.

MISSION SUNDAY SCHOOL BOARD.

M.I.A.

Y.M.M.I.A. Superintendent - - - Elder James P. Hill
Y.W.M.I.A. President - - - Sister Madeline E. Hill
Assistants - - - - - - - - Elder Melvin W. Dunn
Sister Louise Lawman
Executive Secretary - - - - Sister Alice Bickerstaff

To put it in terms we are all familiar with—We have a little grouse on! Sorry, but really, it is justified. **About one-third of the organised M.I.A.'s in the British Mission have turned in an Annual Report.** Now a lot of

time was spent in the typing of these reports and their reproduction as stencilled sheets. Then there was the addressing of the envelopes and the stamping and posting. We love the work, but it is a little disheartening to see so little as a result. We know and fully appreciate your difficulties. We know of your extra work—your long hours—your excellent Home Missionary work and other duties. We know how nice it is to be able to go home one night and have a quiet sit-down and a read; but then, that's probably just the night when those reports ought to be done. We know, because we experience exactly those same feelings. We have all got a job to do, and to all we Latter-day Saints our job is more important than any—anywhere. We have a flag to keep flying. IT IS THE GOSPEL ENSIGN. Some have been known to say that reports do not help much. Do you know with what interest we look at those reports when they come in? Each month as we scrutinise them we note with joy the increase of one perhaps in the average attendance of some organisation and that some event has been presented. If we had the time at our disposal, we would write to you all continuously offering help and suggestions wherever the need was felt. Sandwiched in between working hours we have barely the time to do what little we de.

REPORTS ARE ESSENTIAL. Please help us. They are the pulse of our British M.I.A. As they come to us, so we judge the rate. Weak or strong. Were it not for the fact that we know there ARE organisations through Branch Presidents' monthly statistics, we might think that the body was life-less! To help you to remember:

We are
Relying on
Every
Proper
Organisation
Regularly
To
Send **REPORTS**

PRIMARY

Acting Supervisor: Edna Gardner

"Let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God."—Doctrine and Covenants 121.

Show a picture of Jesus to the class and have them read the Beatitudes and discuss them.

Teachers: Let us teach by example. The greatest example of all is Jesus Christ. He said, "Be ye therefore perfect," and although we have many sins of omission and commission, we can all try to do better each day, then will the children in our care see that we are really sincere.

Please be prompt in sending your report forms. We want everyone to get the credit for the time and work which is being put in.

Anyone interested in forming a Primary, please write to the Mission Office.

The Gospel in Britain

(Continued from inside front cover)

The message of "Another Angel flying"
From Heaven, with the truth at last unfurled;
To save God's chosen remnant daily dying
For want of truth within a sinful world.

And with the coming of that Gospel story,
A new-found hope in human breasts was born;
The Gospel standard raised in all its glory
On these fair shores—To take, or turn to scorn.

And many righteous British sons and daughters
Athirst for truth in all its pristine wealth;
Have gladly drunk of its refreshing waters,
And lived again—in happiness and health.

O Britain! Blesséd isles and fair dominion,
'Twas a blest day for thee when from the sky,
An Angel hastened on with joyous pinion
The Priesthood to restore from God on High.

And now at last the long, long night is ended,
And glorious Gospel Light doth on thee shine;
O grasp the prize, by blood of Saints defended,
And live the heritage so rightly thine.

Then shall thy Empire ever, ever flourish,
With deeds more valiant than the sword can show;
Then shall thine unborn children gladly nourish
The seed of truth, which only truth can sow.

—John F. Cook,
Norwich Branch.

BRITISH MISSION PRESIDENCY

ANNOUNCE A

THREE - DAY CONFERENCE

OF

DISTRICT PRESIDENTS AND COUNSELLORS

ON

AUGUST 1st, 2nd & 3rd

AT THE

MISSION OFFICE, LONDON.

BRANCH PRESIDENTS WILL ALSO BE WELCOMED TO THIS CONFERENCE.

★

THE AGENDA WILL INCLUDE:

CONSIDERATION OF PRESENT CONDITIONS AND PROBLEMS;

PLANS FOR THE FUTURE DEVELOPMENT OF THE BRITISH MISSION;

REPORTS FROM DISTRICTS, ETC.

ARRANGEMENTS ARE BEING MADE FOR ACCOMMODATION AND CATERING

OWN RATIONS SHOULD BE BROUGHT

FURTHER ANNOUNCEMENTS ON THIS PAGE NEXT WEEK

The Ludo Press, 373 Earlsfield Road, London, S.W.18.